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FOR THE GOSPEL MESSENGER.

SERMON NO. XL.

WE have been obligingly favoured with the following Sermon, preached on the occasion of the annual collection in *October*, in behalf of the "Society for the relief of the Widows and Orphans of the Clergy of the Protestant Episcopal Church.

Proverbs xiv. 21.

"He that hath mercy on the Poor, happy is he."

The goodness of God to man is wonderful. Whenever we contemplate this divine attribute our hearts must be sensibly affected. The more we reflect upon it, the more we must admire and love it. To unregenerate man his duty is apt to appear difficult and grievous. When he looks forward to the practice of it, his mind trembles at the thought, and he gladly turns away from it. He fancies it is easier to tread in the paths of unrighteousness, than to obey the divine commandments. But the Christian knows that the commandments of God are not grievous. The ways of religion are ways of pleasure, and all her paths are peace. In framing our nature, God has wisely and benevolently adapted it to our condition. What he requires us to do, he makes it pleasant to us to perform. He has combined our duty with our happiness. They harmonize in a wonderful degree. In proportion as we obey the laws of God, we promote and secure our own ease and comfort. Marvellous art thou O Lord, in all thy doings, and thy tender mercies are over all thy works!

Our present life is a mixed state, full of trouble and of sorrow, as well as of pleasure and of happiness. There are many ills incident to human life, which demand relief, and many sorrows which require comfort. Some weep, because their children *are not*; and some mourn in secret, because their wants are not supplied. Some bask in the sunshine of prosperity, and enjoy all the superfluities of abundance; while others retire from the busy scenes of life into gloomy solitude, to indulge the plaintive musings of grief. The desolate widow should have the tears wiped away from her

eyes: and many a hungry soul prays for the bread of life, and would gladly eat the crumbs, which fall from the rich man's table.

These are events apparently inseparable from our condition, but divine goodness has provided a remedy. In the heart of every human being, God has implanted the principle of sympathy. It is so closely interwoven in the human frame, that it spontaneously prompts the prosperous and happy, to spring to the relief of the unfortunate, and to soothe the sorrows of the afflicted. Before reflection operates upon the sight of misery sympathy prevails. By it the happy pour the oil of comfort, into the wounds of the afflicted, the powerful afford aid to the weak, and the affluent supply the necessities of the indigent. How fearfully and wonderfully are we made!

In the duty to which the text applies, all these remarks are fulfilled. The merciful man doeth good to his own soul; he enjoys the pleasure of doing good, while he performs his duty to God, he gratifies his own feelings, he indulges the propensities of his nature, and secures the love of God. How justly does the wise man exclaim, "He that hath mercy upon the poor, happy is he!" He is happy in doing good: he is happy in the love of the poor and needy, he is happy in the favour of God, he is happy in death: he will be happy through the endless ages of eternity.

Upon these subjects, we would now claim your attention. When you are satisfied, that, the performance of your duty will afford you happiness, in these various respects, you will no doubt be willing to do it. Man only wants to be convinced, that his duty and his pleasure coincide. Under this impression he will not be slow to perform it, for the end of all a man's labour is, the attainment of happiness. To secure it, he devotes all his time. Upon the ways most likely to lead him to it, all his thoughts are turned: but alas! his passions generally delude him with false objects, and entice him away from its only source. They point to the world, and its vain pomps and empty vanities. But these cannot afford it. It is not to be found in the world, neither in the things of the world. The wise and mighty Solomon sought it among the reputed pleasures of the gay and the voluptuous; and amidst the pomp and splendours of the wealthiest court. Experience taught him they were delusive, and only empty phantoms. He found them all vanity. He said, it could be found only in obedience to the divine will. To all mankind worldly pleasures and greatness, will alike prove unsatisfactory. But to do good, and promote the well being of his fellow creatures, is real and genuine happiness. The desire of doing good, transfuses the most pleasurable sensations through the mind. The accomplishment of the desire, adds a value which it does not intrinsically possess. In all his glory and amidst all his riches, Solomon was at least satisfied, that riches applied to the relief of the poor and needy, afforded the most heartfelt satisfaction. By this right application of them, a man greatly consults his own ease and felicity; "I know that there is no good in them: but for a man to rejoice and to do good in his

life." By liberality, a man converts his fortune into a blessing. Felicity is the daughter of Charity. Whosoever relieves the wants of his fellow beings, mitigates their pains and promotes their ease and happiness, thereby essentially advances his own comfort and happiness. The indulgence of his benevolence yields more real felicity to him, than to the relieved. Charity gratifies the feelings of the benefactor, more than it benefits the beggar. It satisfies his wants, but it delights the heart of the other; "It is more blessed to give than to receive." When the liberal man supplies the wants of the necessitous, when he wipes away the tears of grief, when he soothes the anguish of the bereaved, when he brightens up the gloomy countenance of sadness, shoots a ray of comfort into the broken heart of melancholy, and bids the widow's bosom sing for joy, methinks he doeth good to his own soul! Happy is he! his heart leaps for joy, and his tongue would utter forth the praises of him, who giveth us all things richly to enjoy.

Let us observe in the second place, of how great excellency the virtue of Charity is in the sight of God

Upon charity God looks with peculiar complacency. It is an act, if we may so speak, which affords him pleasure. All honor paid to his holy name we know from his word is acceptable to him. We are also told that he loves mercy better than sacrifice; benevolence and bounty consequently are sacrifices, with which he is well pleased. They are the most grateful incense which can be placed upon his altar. By them we can imitate in some distant degree the amiable attribute of the divine nature: an attribute which God most delights to exercise. He displays it in every period of our existence. In the apparent happiness of little infants, we may behold the divine benevolence. In the provision made for their sustenance, it is manifested. To support the wants of his creatures the earth, the sea and air, are supplied copiously with every variety of food. Upon the dry and thirsty land, he drops his refreshing dews. He sends his rain upon the just and the unjust. He opens his hand and fills all things living with plenteousness. He is good and doeth good daily. Upon them therefore, who according to their abilities diffuse the means of happiness, and smooth the inequalities of human life, and render the countenance of man an endearment to man, he cannot but set his love. They resemble him in a virtue, which he desires them to imitate. It is his commandment that we should be merciful, as he is merciful. An Apostle accordingly assures us, that God loveth a cheerful giver. The Saviour also, as well as the Judge of all men declares, the merciful shall obtain mercy. Without this virtue, in vain may a man pretend to have love towards God. Without charity, he will esteem them hollow and insincere. The tree must be known by its fruit.

To assure us still further, of his peculiar love and favour to the charitable, God promises by the mouth of the wise man, to esteem the aid and succour given to the poor as supplied to himself. He that hath pity upon the poor, lendeth unto the Lord,

This doctrine is confirmed and established by the Son of God, who proclaimed that in the final judgment, he will accept as bestowed upon himself, whatever alms his disciples gave to the poor and needy. When the Son of man shall come in his glory, and shall sit upon the throne of his glory, he will acknowledge the food supplied to the hungry, the clothes given to the naked, the cup of cold water, to the thirsty, the comfort afforded to the afflicted, and the care taken of the wounded traveller as furnished and done with himself. Verily I say unto you, in as much as ye have done it unto one of the least of these, ye have done it unto me. Would you not gladly receive this holy commendation? Are you not anxious to supply the wants of him, who for your sakes became poor, that he might make you rich in good works? Methinks if ye saw the Holy Jesus among you, poor, needy, naked and in affliction, you would gladly lay at his feet all the treasures you possess.

Behold you have the poor always among you. With what brilliancy therefore, must the light of the Lord's countenance encompass the merciful man! He offers him that sacrifice, to which he hath respect: the sacrifice of mercy. The offering of the righteous maketh the altar fat; and the sweet savour thereof, is before the most high: the sacrifice of the just man is acceptable, and the memorial thereof shall never be forgotten. Behold an angel at the divine command stands before Cornelius and proclaims to him, thine alms have come up for a memorial before God!

Whatever is pleasing to God, should in like manner be agreeable to man. We find however that when the ways of a man please the Lord, they do not always receive the approbation of his fellow creatures. To this remark charity may be considered an exception; the effect of a charitable disposition is perhaps, always to gain the love and esteem of mankind. It is not difficult to trace this correct opinion to its true and proper source. The benevolent spirit and open hand, diffuse consolation and relief, where the tears of affliction flow, and the burden of poverty weighs down, and what more strongly engages the human affections, than sympathy to the distressed, and pecuniary bounty to the indigent. Whoever therefore accustoms himself to deal bread to the hungry, to undo the heavy burdens, to relieve the oppressed, to break the yokes of the heavy laden, to bring the poor that are cast out to his house, to clothe the naked, and to mingle his tears with those who weep, binds the affections of his fellow creatures to him by the most powerful ties. They are attached by love, by gratitude and by hope. What think ye were the sentiments of that poor man, towards the kind Samaritan? It was his lot to fall among thieves, who stripped him of his raiment, wounded him, and left him half dead; in this forlorn and wretched condition he beheld many pass by him on the opposite side; at last an amiable stranger attracted by his misery, had compassion on him, bound up his wounds and took care of him. Methinks I see his languid eyes lifted up to heaven, and

hear his feeble tongue imploring blessings from God, on his good and humble benefactor. In the conduct of Job, we find much worthy of imitation; when exalted in dignity and wealth, he delivered the poor that cried, the fatherless, and him that none to help him: and he caused the widow's heart to sing for joy; when the ear heard him it blessed him, and when the eye saw him, it gave witness to him, and the blessing of him that was ready to perish, came upon him. Envious condition! How happy the man whom the world on account of his beneficence loves! Upon him the blessing of the dying comes! Upon him the divine countenance shines in unvarying brightness; his charity adds lustre to his virtues, and will cover a multitude of sins. The fervent prayer of any righteous man availeth much; but God has pledged himself to listen to the prayers of the poor and needy: for David says, that he will regard the prayer of the destitute. By charity we may therefore provide, a prevailing intercessor; we give energy to the feeble tongue and make it effectual in our behalf. Cultivate therefore this virtue; habituate yourselves to go about doing good. In so doing you provide against the evil days, you secure the love and friendship both of God and man. You do indeed cast your bread upon the waters, yet after many days you shall find it again; for he that hath mercy upon the poor, lendeth to the Lord, and look what he layeth out shall be paid him again. In the evil time he shall not be ashamed, and in the days of famine he shall be satisfied. When the righteous man loses the vigour of health, and sustains a feeble body, worn down with disease, when the shadows of death encompass him, he derives many consolations from this source. The consciousness of having done good, sheds an unclouded ray of joy around his head; he reflects upon his past deeds of charity, not only with satisfaction, but with pleasure; he looks to futurity with holy hope and confidence. His faith teaches him that if his heart condemns him not, then may he have confidence towards God—his heart testifies to him, that he has been a good steward. He has not appropriated to himself alone, the blessings with which the divine bounty entrusted him; he has dispersed them with a liberal hand, to all his poor and needy creatures; on the bed of languishing the Lord therefore strengthens him, and makes all his bed in his sickness; he lays him down in peace, for the Lord sustains him. Faith will be absorbed in perfect vision, hope will enjoy perfect fruition; but charity never faileth; in heaven it prevails; in heaven it creates joy—the spirits of just men made perfect will therefore sing together for joy, at the reception of another redeemed brother, the holy angels, who keep their first estate will welcome him into the mansions of heaven, and the countenance of the Almighty, will shed rays of glory around him.

The reward of heaven is, through the holy scriptures, promised to those, who, through faith, have made themselves friends of the mammon of unrighteousness. When the Judge invites the redeemed into the kingdom of heaven, he addresses those who had wrought works of charity among the children of men. In that

happy and holy state, men shall be rewarded according to their deserts. They shall hereafter reap, according to what they now sow. At the resurrection of the just, whosoever soweth sparingly, shall reap sparingly, and whosoever soweth bountifully, shall reap bountifully.

Are these objects worthy of your attention and care? Do you desire happiness in your journey through this present world? Would you wish to secure the love and friendship of your fellow beings? Would you wish to endure the pains of disease patiently, and in the hour of languishment to be supported by the arm of the Almighty? Would you gladly acquire that calmness and composure of mind, which can contemplate death without fear, and with pleasing hopes? When you depart hence, do you desire to be with Christ and to see God as he is? "Follow after Charity." Let no opportunity, which the Almighty affords you of doing good, escape when you have the ability. Be not weary in well doing: for in due season, ye shall reach if ye faint not. The love of doing good is that happy temper of mind, which fits the soul for the everlasting joys of heaven. Charity makes a man rich in the sight of God; when we die we can carry nothing with us—we heap up riches, and cannot tell who shall gather them, they must remain behind; but what we have given to the poor God has gathered. These shall not be left behind; these shall accompany us into the glories of heaven; these shall make us pleasing in the sight of God; these shall unite us to him—for God is love; and he that dwelleth in love dwelleth in God, and God in him.



SOCIETY FOR RELIEF OF DISABLED MINISTERS.

Messrs. Editors.—It is well known that the "Society for the relief of the Widows and Orphans," of the Clergy of this Diocese is by its charter limited to that object. As there is at present no provision for superannuated and infirm Ministers, it might be expedient to form a Society, as they are about to do in Maryland, and under that impression I ask the publication of the following:

Report of a Committee of the Convention of Maryland, made in June 1828, on "the communication from St. John's Vestry, Georgetown, D. C.

"Whereas, in the course of Providence, it sometimes occurs, that Ministers of the Church are deprived, by age or infirmities, of the power of prosecuting the great objects of their calling; and whereas, the faithful and diligent performance of their professional duties precludes the possibility of making any exertions to avert the want and sufferings too often attendant upon old age, or a debilitated constitution: therefore, this Convention recommend to the serious consideration of the Church, the propriety of making some provi-

sion for the wants of this class of her Clergy; and for this purpose suggests the following plan, that its provisions may be deliberated upon, and the next Convention be prepared to decide upon its expediency, or inexpediency.

“Resolved, That a Society be formed, to be called the Society for the relief of aged and infirm Ministers of the Protestant Episcopal Church of Maryland. The following Constitution is respectfully submitted:

1st. *“The annual subscription of — dollars shall constitute a member.*

2d. *“The Rectors and Vestries of the Parishes of this Diocese shall be authorised to receive subscriptions, and further the objects of this Society, by collecting in Church, or otherwise.*

3d. *“The funds of this Society shall be placed under the control and direction of the Corporation for the relief of Widows and Orphans of Clergymen of the Protestant Episcopal Church.*

4th. *Clergymen becoming members of this Society, by the payment of an annual subscription of one, five, ten, or twenty dollars shall be entitled to relief in the manner provided for by the act incorporating the Widow and Orphan’s Society of this Church*

5th. *“Laymen, paying five dollars, annually; or twenty dollars at one time, shall be entitled to vote in the distribution of the funds of this Society, and to recommend persons to the consideration of the Society for relief.*

6th. *“The business of this Society shall always be transacted at the annual meeting of the Corporation for the relief of Widows and Orphans of the Clergy of the Protestant Episcopal Church of Maryland.”*



FOR THE GOSPEL MESSENGER.

A TRACT,

On the subjects of, and mode of administering the Christian Sacrament of Baptism.

(Continued from page 140.)

SECTION V.—*The Objections to Infant-Baptism, Considered.*

First, it is said, there is no command to baptize infants. To this we reply, that the statement is not correct. In the command to baptize “all nations” according to the common understanding of the word “nation” (as including man, woman and child) infants are referred to. If you say you cannot be satisfied, unless the very word “infants” be inserted in the command, we ask how do you justify the participation of the Holy Communion by women, when the word “women” is not used in the instructions relating to the subject, for St. Paul says “Let a man examine himself, and so let him eat of that bread, &c.”? Your answer is, they are referred to under the general expression “man.” So we say infants

are referred to in the general expression "nations," and surely this last expression is at least as unambiguous as the former

But if we had not this plain precept, if there was no command in the *New Testament* to baptize infants, the obligation of doing so would follow from their claim to Church-membership which, as we have shown, is satisfactorily established by the Old Testament. If they have a right to be admitted into the Church, then they have a right to baptism, for this ordinance is the appointed ceremony of admission into the Church.— "Commands are usually given for the beginning of the practice of something that was never in practice before, but to justify the *continuation* of an anciently instituted, or anciently received practice, it is sufficient that the power which instituted or approved it, do not countermand or forbid it."* There is but one system of true religion, under successive dispensations. A doctrine made known under the first dispensation, is of course known under the other dispensations; for by divine direction, it was placed *on record* in the holy scriptures.

A duty under one dispensation would remain a duty to the end of time, unless it were manifestly of a local character, or declared to be no longer binding by the same authority which had enjoined it. It is, on this principle, that the obligation of the Sabbath is maintained, for though the command respecting it, is not renewed in the Gospel, yet as the original command has not been repealed, it is considered still binding. Now let me ask where is the divine declaration, that, the duty of bringing and receiving little children into the family of the Lord, is no longer obligatory; or where is the tittle of evidence that such a practice is appropriate in one country, or age, and not in another? If infants were fit members of the Church, at one period and in one country, they are so at all periods and in all countries. The parties to a covenant, and the persons entitled to be received into an association, are considerations not of a *changeable* character, but inseparable from the nature of the covenant, and the Society. They are points which of course were settled when the covenant was first made and at the origin of the Society, and unless the covenant, and the Society be essentially changed, there can be no change in these particulars. If, in the beginning, infants could be parties to the covenant, and members of the Society of the faithful, (and this is denied by no one) it would seem to follow unavoidably, that they can be so still. We show you then a New-Testament command, *expressed in general terms*, in consequence of the universally received opinion, in the early ages of the admissibility of infants into the Church as members, and if this does not appear sufficiently satisfactory to any, we remind them of the practice in the Church under the Patriarchal, and Hebrew dispensations. History sheds much light on this part of our subject. When proselytes from the Heathen became members of the Church, under the Jewish economy, besides circumcising it was usual to baptize them. Now if the adults only had been baptised, there might have been some plausibility in the argument, that our Saviour in adopting the same ceremony for the proselytes to the Gospel, had indirectly taught that adults only, were to be baptized by Ministers. But it is undisputed that with the parents and guardians who became proselytes to the Jewish faith, were customarily baptized all the

* London Cases, 441.

minors in their respective families.* Maimonides says: "A proselyte that is under age, is baptized upon the knowledge or profession of the house of judometh, (that is the synagogue) and they become to him a father. An Israelite that takes a little heathen child, or finds an heathen infant, and baptises him for a proselyte; behold he is a Proselyte"† It is therefore a just inference, that the baptism instituted by our Lord was intended, as the baptism of proselytes to Judaism, ever had been, both for adults and infants. Indeed it was almost unavoidable for his disciples, who were commissioned to go into all the world, and make proselytes to the Christian Faith, to conclude that as they were directed to administer baptism, there were to administer it to the same description of persons, as were allowed to receive it, under the Jewish economy.

"It is further remarkable with regard to the Jewish baptism of proselytes, that it was called new birth, regeneration, or being born again, which shows that the Christian baptism, to which the same terms are applied was derived from thence. This mode of admission our Saviour retained as on many accounts better adapted to the spirit and design of the Gospel than circumcision. He took it into his hands (says a learned author) such as he found it; adding only this, that he exalted it to a nobler purpose, and a larger use. It is therefore reasonable to imagine, that such as it was in the Jewish Church, such it would continue in the Christian, unless where a special alteration were prescribed: especially as the persons, to whom it was first committed were themselves Jews; and would at least practise it in all cases that the Jews did, and consequently extend it to infants‡

"The Jewish Church was never censured, or reproved for their baptizing of infants, by any Prophet, which we may presume they would have been, had baptismal initiation of infants into the covenant been so absurd, insignificant and abusive a practice."§ as has been alledged.

The second objection urged against infant baptism, is the want of an *example*|| of it recorded in Scripture. Now this is an assumption, for if a household may include infants, then when we read of a household being baptized it cannot be certainly known that there were no infants among the baptized. We read that the Jailor "and all his" were baptized, that Lydia and her household were baptized, and also the household of Stephanas,¶ and it surely is as probable that in these several households there was at least one infant, as the contrary. And when St. Paul says, "Else were your children unclean, but now are they holy" or saints, what does he mean but that they had a relative holiness, being classed among "the Children of God" being members of Christ's Church, or in other words being baptized?

The concession, that there is no example of infant baptism has perhaps been too readily made by its advocates, doubtless from the just conviction that the point is really unimportant. If the argument, derived from the commission to baptize all nations, and from the usage of the Church from

* Some writers say, the infant offspring of the *Jews* also were baptized.

† Quoted by Wall, Conference, p. 26. ‡ Bishop Bajot. § London Cases, p. 404.

|| There is no example in Scripture of a person baptized in adult age, *whose parents were believers*. All the examples are of persons who were brought up Jews or Heathens.

¶ Acts xvi. 33, 15. 1 Corinthians i. 16.

the very beginning is valid, there was no necessity of furnishing the additional argument of an incontrovertible instance. Undoubtedly some doctrines are taught in Scripture, by more than one method, but surely a doctrine may be sufficiently taught by a single method, either by precept or by example. There being no example in Scripture of the baptizing of an infant (even if we admit that there is none, which we do not) would not prove that there was none in the apostolic age, for the sacred writers may have deemed the recording of such an instance unnecessary, and we know they did not record every thing, for a reason given by St. John, "There are many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written." On the principle, which certainly seems a reasonable one, that the question as to who might properly be admitted members of the Church, was settled, and most seasonably, namely, when the Church was founded, there are innumerable examples of Infant Church membership, and at the early age of eight days.

The third objection made to infant baptism is, that no person can enter into covenant in behalf of another, and as infants cannot *themselves* enter into the covenant of baptism, that is cannot enter into it understandingly, therefore they cannot enter into it at all. Now the premise of this objection is untenable. The impracticability of minors being entered into a covenant is a doctrine without foundation. Nothing is more common than for parents, guardians and executors to enter into engagements in behalf of minors, which it is reasonably believed (as the contracts are made for their benefit) they will fulfil, and which indeed the laws of society would enforce. Analogy then is against the objection. But there is an entirely conclusive refutation of it in the many instances, sanctioned by divine authority, in which parents and masters undertook engagements in behalf of their children and servants in their minority. The Almighty is said by some theological writers, to have entered into a covenant with our first parents. Whether this expression is correctly used in this case, we do not now inquire. But it is obvious that they contracted, if at all not for themselves only, but for their posterity including those unborn. Moreover, this covenant, if it was made, had a date prior to the creation of Eve, so that Adam contracted *in her behalf also*.

In the covenant made by the Lord with Noah, the promise on God's part was to Noah *and his family also*, and the promise or engagement on Noah's part was not for himself only but impliedly *for his family*. *They* do not appear at all in the transaction. Noah is their representative. To him the Lord says, "with thee I will establish my covenant; and thou shalt come into the Ark, thou and thy sons and thy wife, and thy sons' wives with thee."

In the covenants with Abraham, Isaac and Jacob, both those relating to temporal, and to spiritual blessings, the divine promise is made, through them, to their children, and they impliedly enter into engagements to God in behalf of their children. But whatever might have been the method, whereby infants were brought into a covenant-relation to God, the fact that they were so brought is explicitly declared in Deut'y. xxix. 10. "Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel—your little ones, &c. that *thou* shouldst enter into covenant with

the Lord your God " In Deut'y. v. 3, Moses speaks, "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Now we know that the persons then alive were infants at the time of the covenant made at Horeb which is here referred to, for all the grown persons who were present at that place, on that occasion, had died in the wilderness excepting Caleb and Joshua, (see Numbers, xxvi. 65. The covenant (the sign of which was circumcision) into which the pious Patriarchs and Hebrews entered in behalf of their infants when eight days old, was precisely the same as that (the sign of which is Baptism) into which the Christian parent or sponsor enters in behalf of his infant.

The promises on God's part to the circumcised, and the baptized, are the same viz. present peace, and an everlasting inheritance of which the earthly Canaan was a type. To the circumcised, the promise was, I will be "a God unto thee." To the baptized it is equivalent "Thou shalt receive the Holy Ghost."

In both rites the covenanted person was pledged, by his own mouth and consent, or if an infant by his surety, to obey the divine will. The baptized person engaged to "a repentance towards God and a faith in our Lord Jesus Christ." The circumcised person engaged to conform to the old law, (which was as a schoolmaster to bring men to Christ) or as St. Paul expresses it, by the rite of circumcision. he became "a debtor to do the whole law," Gallat. v. 3. "Circumcision verily profiteth if thou *keep the law*; but if thou be a breaker of the law, thy circumcision is made uncircumcision—for he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter." Romans ii 25.

"Circumcision (remarks Jerram, p. 38) was an institution of a religious nature and laid the person conforming to it under similar obligations with him who is baptized. What say the scriptures on this subject? Was it not a token of the covenant between God and Abraham, to be a God unto him and to his seed? Was it not a sign of the circumcision of the heart and the spirit? Was it not a seal of the *righteousness of faith*? Were not peculiar *spiritual* privileges associated with it? Were not the oracles of God committed to those who were circumcised; and was not Jesus Christ a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers? Nay, did it not lay all that were circumcised under peculiar obligations, obligations of a nature, as much beyond the power of infants to fulfil, as those of repentance and faith, which baptism requires. All who were circumcised became debtors and were required to keep the law; just as all who are baptized are commanded to repent and believe; so that in all respects the duties and privileges of the two ordinances run parallel with each other; and the very same argument that attempts to show, that children should be excluded from baptism on the ground of incapacity to perform its obligations, or a defect in qualification to enjoy its privileges, would also prove that they ought never to have been circumcised; and thus would directly charge God with having established an ordinance for the admission of infants into his Church, which confers an *impossible obligation*: an imputation, which must be rejected with abhorrence."

It will be perceived then, that the objection, we are now considering, would be equally valid against the divine ordinance of circumcision, and therefore has no weight. It will be perceived that, so far from there being any incongruity in minors, being entered into a covenant by their elders, such a proceeding was commanded by God, and in reference to a covenant of precisely the same import, offering the same privileges, and exacting the same duties as the Christian covenant, which is ratified by baptism.

The fourth objection made to the baptism of infants is, that faith and repentance are indispensable qualifications for this ordinance, which qualifications infants have not. But where, in scripture, is it said, that these qualifications are indispensable, in the case of every recipient of baptism? It is true when the Ethiopian said what doth hinder me to be baptized, Philip replied, "If *thou* believest with all thine heart thou mayst." But the inquirer here was an adult, and the answer had a reference to his case. Had the question been "what doth hinder an infant to be baptized," the reply of Philip, would doubtless have been different.

The reply of St. Peter "Repent and be baptized every one of you" is to be understood with a similar limitation. The question "what shall we do," was proposed by adults, and the answer evidently related to the case of such candidates for baptism. Among Christians there is no difference of opinion as to faith and repentance in the case of adults seeking baptism, being indispensable. But the text "He that believeth and is baptized shall be saved" is adduced to support the position that baptism is inseparable from personal faith. Let us however finish the verse: "but he that believeth not shall be damned." If then faith is an indispensable preliminary to baptism, it is also to salvation. Undoubtedly it is so, in the case of those who are capable of faith, and have the opportunity, of acquiring it. But with respect to those who have not this capacity, and opportunity, and to infants in particular, to insist on this necessity of faith, would be to say that they must all inevitably perish. How is this harsh conclusion avoided? By supposing that the text has no reference to *their* case. And if it be allowable to interpret the latter clause of the text in this manner, it is equally so to interpret the former. If there is no impropriety (and there certainly is not) in qualifying the general declaration "He that believeth not shall be damned" so as to render it consistent with other texts of scripture, and indeed with the whole tenor of the dispensations of infinite wisdom, justice, and benevoience; there can be no impropriety in similarly limiting, for the same good reasons, the former general declaration in the same verse "He that believeth and is baptized" so as to understand it as not applying to the case of infants.

Again, if there is force in the argument, that, because belief is mentioned first in order before baptism, therefore the former must invariably precede the latter; then because baptism in order precedes salvation, for the words are thus arranged: "He that believeth, and is baptized shall be saved," baptism is indispensable to salvation.* The reasoning in both cases is equally unsatisfactory. What well read theologian is prepared to

* The original Anabaptists held "that the same incapacity of believing which excludes infants from baptism, excludes them from salvation too," (London Cases, p. 412.)

say that without baptism, there is no salvation for any one? And yet he must, to be consistent maintain this, who attaches any weight to the objection against infant baptism, derived from the text we are considering.

"This* and the like text (Hebrews vi 1, 2) do no more prove that grown persons only are the subjects of baptism than the words 'this we commanded you, that if any should not work neither should he eat,' prove that grown persons only are to eat."

"Suppose that there were a great plague in any country, and God should miraculously call eleven or twelve men, and communicate unto them a certain medicine against this plague, and say unto them, 'Go into such a country and call the people of it together, and teach them the virtues of this medicine, and assure them, that he that believeth, and taketh it from you, shall live, but he that believeth not, shall die.' Upon this supposition I demand if the words of such a commission, would be sufficient for the missionaries that received it, or any others to conclude that it was God's intention, that they should administer his revealed medicine to none but *grown persons*, because they only could be called together, and taught the virtues of it, and believe or disbelieve them who brought it. No certainly this way of arguing would not be admitted by any rational man, because the children would be as capable of the medicine as the men, though they were ignorant of the benefits of it, and merely passive in the administration thereof.† "If the order of words might weigh any thing to this cause, we read that John did baptize in the desert, preaching the baptism of repentance, (Mark i.) In which place we see baptizing go before, and preaching to follow after. And so (Matt xxviii.) baptizing them, &c —teaching them to observe all things, &c. Now then baptism goeth before doctrine."

Against the position, that faith and repentance are indispensable in every case of baptism, it is conclusive that our blessed Lord was baptized. "As he was no sinner he could have no repentance; and since he needed no salvation from sin, he could not have the faith of God's elect; that is, he could not have that faith which the scriptures require to baptism. It is impossible to suppose that the baptism of Christ was wrong," therefore the assertion that faith and repentance are indispensable, and the argument founded on it, against the admissibility of infants to baptism are unsupported. If you say our Lord had some other qualifications which rendered him a fit subject, we tell you that infants have some other qualifications which render them fit subjects for baptism, and to prove that these their other qualifications are not sufficient, it will not be satisfactory to alledge that they have not faith and repentance.

A fifth objection to infant baptism is, that this ordinance is a sign of benefits participated only by grown persons, and therefore that it is unmeaning in the case of infants. But the correctness of this promise may surely be questioned. Baptism is a sign of that purification purchased by the blood of Christ, and effected by the influences of the Holy Ghost. Now who is prepared to say, that infants do not need the atonement of Christ, and are incapable of being benefited by the Holy Ghost? As they have original sin they must need the mediation of Christ, and the renewing of the Holy Ghost. As they are dependant for salvation, and for moral pu-

* London Cases, p. 408.

† London Cases, p. 469 & 476.

rity on God the Son and God the Holy Ghost, there can be no impropriety in a sign, which is but another mode of declaring these glorious truths. This sign is as if our Lord has said "Here before you all I wash him with pure water, to signify that he is cleansed from his original corruption of blood, and is as fully restored to his birth-right, as if he had never been attaint."* The Lord puts "as it were upon him a ring, the signet of his favour, and the token† of his affection."

A sixth objection to infant baptism is, that it is an innovation on the practice of the Church in the first ages. This of course opens the whole question, as to its prevalence in apostolic times or not. But the objection is here introduced to give it this specific reply. It cannot be an innovation, because in that case history would inform us of its date, or at least there would be a satisfactory explanation of the silence of history as to the point. Such a change in the order of the Church, would have been too remarkable to have escaped observation. Opposition to it would have been inevitable. On both these points viz., the circumstances of its introduction, and the welcome or rejection of it, history would have had much to record, had the fact occurred and was it not a mere supposition.

"They require us to believe, that the first and purest age of Christianity universally excluded infants from baptism, but that afterwards, some time or other, nobody knows when, by some person or other, nobody knows who, a thorough change in the system of making Church members took place, and that the whole Christian world, with scarcely any exceptions, immediately acquiesced in that change; and even the few, if there were any, who retained the former practice, never wrote one word to counteract the dangerous innovation, though all parties in the Christian Church were eagle-eyed in detecting other heresies, and wrote volume after volume in exposing and refuting them."‡

But it so happens that ecclesiastical history refutes the assertion that infant baptism was not practised, in the first ages of the Church.

With respect to the *first century*, Justin Martyr writes, that some persons of 70 and 80 years of age in his day had been "made disciples to Christ from their infancy,"§ therefore they must have been baptized about A. D. 70.

With respect to the *second century*, Ireneus who wrote in that century says, "Christ came to save all persons by himself; all I say, who are regenerated by him unto God, infants, and little ones and children and young men and old men." By regenerated he means "baptized" as he elsewhere clearly shews.||

With respect to the *third century*, Origen says "infants are baptized for the remission of sins." And his cotemporary Cyprian, "sixty six Bishops, being convened in a council at Carthage, having the question referred to them, whether infants might be baptized *before* they were eight days old, decided unanimously that no infant is to be prohibited from the benefit of baptism, although but just born."

In the *fourth century*, Gregory Nazianzen remarks, "what shall we say of infants who are sensible neither of gain nor loss of it, shall we baptize them? Most certainly, if they be in danger, &c. And my rea-

* London Cases, p. 402. † Bishop Dehon's Ser. p. 86, v. i. ‡ Jerram, p. 81.

§ Quoted by Jerram p. 84.

|| Dwight, p. 318, vol. v.

son is taken from circumcision, to which I may add the saving of the first born in Goshen, by the sign of the blood on the lintel of the door, and the two side posts." St. Augustin also says, "the whole Church practises infant baptism. It was always in use."

In the *fifth century*, Pelagius declares, that "he never heard even any impious heretic, who asserted, that infants are not to be baptized."

Infant baptism then is no innovation. The opposite doctrine, their exclusion from baptism is, and we can show the date of its origin, viz., A. D. 1120, when a *sect* of Waldenses (not the main body) advocated it; and of its revival, viz., 1522, by Menno and others.*

(To be concluded in our next.)



BISHOP CHASE ON BAPTISMAL REGENERATION.

(EXTRACT FROM ONE OF HIS SERMONS.)

"In the 11th chapter of the epistle to the Romans, the church of Christ is spoken of under the figures of 'the tame olive tree;' the Gentiles,—and through them, all men men in their natural estate, are described as 'the wild olive,' fading in the sickly desert of a wicked world, and bearing no fruit acceptable to the heavenly husbandman. Through the free and unmerited grace of God, these 'branches of the wild olive' are, by the ministers or labourers of the Lord's vineyard, removed and 'ingrafted into the tame olive tree,' which is the church of God, and there 'partake of its root and fatness.' This is their *first engraftment*. And, perhaps, there is no figure in the compass of nature, which so strikingly and minutely represents to our understandings that mystical connexion subsisting between Christ and the members of his church, as this. We are justified in the use of it, by our Lord himself; and are sure we are right, when pursuing it, as he did, through the many relations which it suggests, to this end. 'I am the vine, and my Father is the husbandman, and ye are the branches,' saith he. 'He that abideth in me and I in him, the same bringeth forth much fruit; for, without me, ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered.' Connect these words of our Lord, with those of St. Paul, to which we have referred, and we behold the figure in its full and beautiful extent, viz.—that Christ is the vine,—the tame olive,—the tree of life; that men, by nature, are the branches of the wild olive in the wilderness, 'without God, in the world,' which 'world lieth under condemnation. That these wild branches, when taken from their natural estate, and ingrafted into the *true vine*, are in a regenerated condition,—all their relations are changed: they once were in the world, they now are in Christ they once were members of the wild olive, they are now branches of the tame olive tree: they once were nourished only by the sickly nutri-

* London Cases p. 420.

ment of the unfruitful stock; they now are fed by that 'root and fatness,' which if rightly and duly improved, will manifest that 'Christ is in them,' and 'they in Christ.' So that, to comprehend the *regenerated state* of man,—that state, which distinguishes him from the world, out of which, by God's gracious goodness, he is taken,—that state of covenanted mercy, in which he stands related to his heavenly Father, through a Redeemer,—to comprehend this estate, so far as we are permitted thus to do by analogy, we have but to behold and duly consider, that most interesting operation of art and nature, whereby the scion of one tree is removed and ingrafted into another, and made to receive its nourishment, to grow and flourish. Common as this is in nature, the word of inspiration teaches us that God designed, and now permits it, to elucidate the operations of his grace.

"With this figure before the eye of our minds, the important question naturally arises,—when does this spiritual ingraftment take place?—when does the regenerate state commence? To this question, I will not presume to answer in my own words:—but shall do it, first in the words of *Holy Scripture*: secondly, in the words of that part of Christ universal Church, to which we belong; and thirdly, by way of removing all objections, in the words of some standard books, set forth by those, who, in many other things, differ from us.

"In the epistle to Ephesians, St. Paul calls *the Church, the body of Christ*. '*Christ is the head over all things to the Church, which is his body.*'* And in the epistle to the Corinthians, he says, '*We are all baptized into one body.*'† By baptism, then unless we would pretend to know more than the apostle, we are made members of Christ's mystical body, the Church.

"Again; in the epistle to the Romans it is said, we '*were baptized into Jesus Christ*;' and in Galatians, '*as many of you as have been baptized into Christ have put on Christ.*'‡ Now suppose our question were propounded to the apostle.—When are the wild branches grafted into the 'tame olive tree?'—when does the regenerated state of man commence? If words can be so framed as to give a plain answer, they are those of the apostle,—when we '*were baptized into Christ*,' who calls himself the vine; '*for as many of you as were baptized into Christ have put on Christ.*' To multiply texts, where the sense of one is so plain and positive, is deemed needless. We therefore pass on to the sense in which this subject is taken and maintained, by that part of Christ's universal Church, to which we belong.

"In the second answer of the catechism, which is set forth 'to be learned by every person, before he be brought to confirmation,' the catechumen affirms, that 'in baptism he was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.' This is in perfect accordance with the sentiments expressed by the baptismal service. After the child is baptized, he saith,

*Ephesians i. 23.

†1 Corinthians xii. 13.

‡Galatians iii. 27.

'seeing now, dearly beloved, that this child is regenerate, and grafted into the body of Christ's Church; let us give thanks unto Almighty God for these benefits,' &c. Accordingly, he and all the faithful present 'do yield, unto the most merciful Father, hearty thanks, that it hath pleased him to regenerate the baptized infant with his Holy Spirit, to receive him for his own child by adoption, and to incorporate him into his holy Church.'

In her XXVIIth article, the Church declares, that 'Baptism is not only a sign of profession, and mark of difference, whereby christian men are discerned from others that are not christened; but it is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly, *are grafted into the Church*; the promises of the forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God. The baptism of young children is, in any wise, to be retained in the Church, as most agreeable to the institution of Christ.'

"Thus explicit is the Protestant Episcopal Church, to which we belong, in bearing testimony of her confidence in the truth of God's promises, made unto his Church, in the lawful and rightful use of this holy sacrament."

"But explicit as she is, she can not be more so, than are the authorized standard writings of those, who have dissented from her; of those whose descendants would fain differ from her, even in the point now under consideration. Yes, my brethren, it must serve to give you peculiar confidence in the doctrine maintained by the Episcopal Church concerning holy baptism, when you find, that those who separated from her communion, hold the same language concerning this sacrament, whenever they have occasion to define it. Both the 'Presbyterian' and 'Congregational' persuasions have, in their confessions of faith, platforms and Catechisms, said, all that the Church has ever taught, concerning the efficacy of the divinely appointed sacrament of baptism. So that, to them, as well as to the word of God and our own church, we may appeal, for an answer to the propounded question,—How and when, does the ingraftment of the wild branches into the tame olive tree, take place? when does man's regenerated state, in the ordinary course of God's covenanted grace commence? All will answer you, as the holy scriptures and the church have declared, *in the holy sacrament of baptism*."

"The *Westminster confession of faith*,* on the part of the Presbyterians, hath these words, (which I quote to you, with fidelity,) expressly to this point, 'Baptism is a sacrament of the New-Testament, wherein Christ hath ordained the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself, of remission of sins by his blood, and regeneration by his spirit of adoption, and resurrection

* Pages 331 and 346 Edinburgh Edition, 1708.

unto everlasting life; and whereby the parties baptized are *solemnly admitted into the visible Church*; and enter into an open and professed engagement to be wholly and only the Lord's."—And again, 'Baptism is to be administered with water, to be a *sign and seal* of our *regeneration* and *ingrafting into Christ*, and that *even unto infants*.

"The *Cambridge and Saybrook Platforms*,"* on the part of the congregationalists, both agree in one *form of words to the same effect*. 'Baptism is a sacrament of the New-Testament, ordained by Jesus Christ, to be unto the party baptized a *sign and seal* of the covenant of grace, of his *ingrafting into Christ*, of *regeneration*, of *remission of sins*, and of his giving up unto God, through Jesus Christ, to walk in newness of life; which ordinance is, by Christ's own appointment, to be continued in his Church, until the end of the world.

"Thus, hand in hand, did the first dissenters go with the Church, in the sense entertained of the efficacy of this holy sacrament. If individuals among their descendents have rejected this interpretation, it is to be lamented; while every lover of scriptural and primitive truth will rejoice, that it is still retained in all standards set forth by authority among them. They all say, as in the words quoted, that baptism is a *sign and seal of the covenant of grace*:—and can a covenant be otherwise than *complete* which is '*signed*' and '*sealed*'? They all say, that it is a *sign and seal* of the '*party's being ingrafted into Christ*:' and can, or does, the Church say more? Does not this answer the very question in relation to the figure, under which we are now considering this subject? If '*Baptism*,' administered in the name of the holy trinity, '*doth signify and seal unto the party baptized his ingrafting into Christ, his regeneration and his remission of sins*,' as the platforms declare; does the Church say more? She cannot say more. All that that is *farther* observable in her declarations, on this point, is a *consistency* of language, in all parts of her service. After stating her sense of baptism in her articles, she does not faithlessly shrink from her confidence in the truth of God's promises, when she comes to the administration of it, nor, when she teaches the sense and benefit of it, to her children. Every minister, as he is most bounden declares this sense of baptism to be his own sense of it, whenever he administers this sacrament, by '*giving thanks to Almighty God, that it hath pleased him to regenerate the child*,' not barely by the outward sign of water, but by '*his Holy Spirit, and to incorporate him into his holy Church*.' Yea, every faithful person present declares this to be his sense of this sacrament, by the '*Amen*,' which he pronounces to this prayer.

"But does the Church leave this solemn subject here? Does she maintain, that after baptism nothing more is required for the salvation of the soul? Does she hold, as her uninformed or misreported opposers do often affirm of her, that when a person is baptized he

* Page 47, of the Confession.—Boston Edition, 1757.

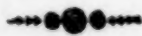
is so regenerated, as to 'admit of no falling away from grace,' of no possibility of finally losing God's favour, but is sure of salvation at the last? Far, very far, from this. Finding no *such regeneration* in the holy scriptures, she *holds* to no such, in any of her articles, expositions, or ritual solemnities. The regeneration, she maintains, is that taught by our blessed Lord, and expounded and insisted on, by his holy apostles;—a regeneration of 'water and the Holy Ghost,'*—a regeneration represented by the figure drawn by St. Paul, of *the ingrafting of the branches of the wild olive into the tame olive tree, and there partaking of its root and fatness*. To this figure she alludes, when, in the baptismal service, she says, that the person, who is duly baptised, 'is *grafted* into the body of Christ's Church,' and in the article above cited, that 'they, who receive baptism rightly, are *grafted* into the Church,' the body of Christ.

"And here, in order rightly to understand what is so fully and beautifully illustrated by this figure of ingraftment, its ground-work and intrinsic nature must be carefully noted. You observe, that *the natural ingraftment*, to which we now allude, as explanatory of the spiritual ingraftment, is not that which is usual in husbandry;—it is not that of a *good branch* into a *bad tree*;—but the reverse of this;—that of a *bad branch* into a *good tree*. Attentively consider this; and ask, what will be the necessary result? The answer must be, if nothing be done more, or farther, than the ingraftment, 'when the Lord cometh to seek fruit thereon, he will find wild grapes'; wild olives instead of tame olives;—*bad* instead of *good* fruit.—For, it is well known, that every ingrafted branch, if left to itself, beareth not the fruit of the tree into which it hath been ingrafted; but beareth the fruit of the tree from which it was taken. Apply this truth to the case before us. The regenerated or ingrafted branches are, by nature, corrupt and wild; and, although they imbibe of the rich nutriment of the *tame olive*, into which they were ingrafted;—although they receive the manifold blessings of the gospel, the choice talents of God's gracious spirit; yet, such is their nature, if left to themselves, they *pervert* this nutriment and these blessings; they '*bear wild fruit*.' This is an alarming consideration; but is as true as it is alarming. Accordingly, our Church hath made it a principle of belief in her ninth article. 'Original sin,' saith she, 'is the fault and corruption of every man: every man of his own nature inclineth unto evil; so that the flesh lusteth always contrary to the spirit: and *this infection of nature doth remain, yea, in them that are regenerated*.' Were this truth constantly kept in mind, many crude opinions and unnecessary disputes would be avoided, and a ready answer would be afforded to all objections. Is it asked, by way of objecting to the doctrine which the Church holds concerning regeneration,—is it asked why so many live unfruitful and sinful lives, who have been baptized? Keep your eye on the truth now set before you, and answer this question by asking another,—Why do wild branches, that have been ingrafted into

* John iii. 5.

the tame olive, bring forth wild fruit? Because their evil nature, in a great measure, remaineth. Although their *condition* is changed,—although their relations are changed,—and although they receive the nutritious sap and fatness of the *tame olive*; yet, if left to themselves, all these advantages and blessings of their regenerated state may be abused and perverted,—may serve but to render more luxuriously rank the shoots of sin, and to heighten the contrast between what they *might be*, by careful culture, and what they *are*, by shameful negligence.

“II. From the consideration of the *ingrafted branch*, we come now to that of the *ingrafted word*. This was the second head proposed in the order of this discourse; and is that, which is particularly embraced, by St. James, in the words of the text. Addressing himself to regenerated Christians, to such as were grafted into Christ’s body, the Church, the apostle exhorts them to ‘*receive with meekness the ingrafted word, which is able to save their souls*’;—and as the Lord Jesus had before taught, that ‘every tree shall be known by its fruit; even so it is here demanded, that Christians shall ‘*be doers of the word, and not hearers only*’; and that if they depend upon any other testimony of their having received and improved the ingrafted word, and of their being acceptable branches, they do but *deceive their own selves*. The *first* and *second* ingraftment, you hence perceive, are very different things. The one is the admitting of the *soul* or *spirit* of man into the Church, the mystical *body* of Christ;—the other is the admitting of the word, or spirit of Christ, into the heart of man. The one puts us into a *state* of salvation; the other is the gift of God’s further blessings on the due improvement of that state. The one is ‘the washing of regeneration’;—and the other is ‘the renewing of the Holy Ghost.’* Is not this plain? We think it is, and that it is as true as it is perspicuous. Accordingly, the Church maintains, that the first ingraftment, under God’s gracious appointment, will save an infant dying without actual sin; while, to the first, the *second ingraftment* must be superadded, in the case of those who come to adult age, and of whom more will be required. Infants cannot actually believe; and yet they can be made members of Christ’s body, his Church, or kingdom; for he hath declared, ‘that of such it is composed.’† And how they can become such, except by *the ingraftment of baptism*, is no where revealed.”



ON A COMMON PLACE BOOK.

FOR THE GOSPEL MESSENGER.

Messrs. Editors.—An idea has struck me, which I wish to communicate to the Superintendents of the Sunday Schools of our Church, through the medium of your useful publication;—It is,

* Titus iii. 5.

† Mark x. 14.

that they recommend to the children under their respective care, the propriety of each one's making for himself a *Common Place Book*, by selecting good and entertaining pieces out of news papers, and such other casual publications as are often thrown away after a slight perusal. Thousands of excellent and interesting little things might be saved by them in this way, which, in their maturer age, would afford them great comfort as well as profit in the frequent perusal, and richly reward their pains. Our newspapers in this city, afford daily many useful instructions, while they give us the passing occurrences of life, which are worth their weight in gold, and can never be read too often. "I have been young and now am old;" and it almost makes me young again, whenever I run over the abundance of little matters I treasured up in this way in my youthful days. Seldom a week, and frequently not a day passes, but I have recourse to my *scrap book*; in doing this, I meet with a text of scripture explained, which I should otherwise have forgotten; or some moral duty enforced which perhaps I should have neglected: or I see useful memorandums, which bring to my mind, some important rule, or pious resolution to love God, and benefit my neighbours: or perhaps, I light upon some obituary, or epitaph, which teaches me to consider my latter end, and prepare for death. From these considerations, I am induced to request you to insert the above communication, provided you think it will be of any use.

From yours, &c.

SENEX.

Charleston, September 1st, 1828.

[The writer of this article would be happy in the opportunity of giving the children many scraps.]



ON CALVINISM.

FROM THE BRITISH CRITIC.

"The impulse communicated by this system of belief, is often so violent as to carry poor and feeble minds into fantastic and dangerous extremities. It is probable, that many a believer who begins by a humble and simple acquiescence in the inscrutable decree of God, is brought at last positively to exult in the contemplation of its effects. He fancies that he is already able to perceive *how* the final and eternal rejection of countless millions is made subservient to the glory, not only of the Divine righteousness, but of the Divine mercy and goodness! He is thus enabled to think, with actual complacency, on the hopeless misery of multitudes of his fellow-creatures. On the other hand, it sometimes happens, that when this system is fairly brought into collision with minds endowed with a strong principle of resistance to whatever is contrary to the common sense and feelings of mankind, they recoil from it with a force that carries them to fearful lengths in the opposite direction. And

hence it is that both individuals and communities have commenced in the highest regions of the Supralapsarian scheme, and have descended at last into the depths of a theology, *unstable as water*, and scarcely deserving the appellation of Christian.

"If pressed to enumerate the chief reasons for this persuasion, [a belief of the doctrine of general redemption,] we should mention the comprehensive language of the prophecies of the Old-Testament—the general declarations of God's mercy and loving-kindness—the certainty that the spiritual knowledge of the most enlightened Jews, with all their advantages, was very indistinct, and the consequence, that perfect conceptions relative to the Messiah's office are not, in their own nature, absolutely necessary to salvation; the personal character of the Saviour himself, and the perpetual tenor of his doctrines and precepts, which breathe, throughout, the tenderest philanthropy; and seem abhorrent from all exclusive systems. All these—combined with certain passages of scripture which speak of Christ as the Redeemer of the world, though, more especially the Saviour of them that believe—show like a cloud of witnesses in behalf of the hypothesis that redemption is universal; and that men, who have not enjoyed the revelation of Christianity, may yet be saved by virtue of it. And if it be further demanded how those texts are to be disposed of, which speak of faith as the necessary channel by which the blessings of the Gospel are to be conveyed to the soul, the answer must be, that such texts may reasonably be understood, with especial reference to those to whom the Gospel has been propounded; and that the blessings there alluded to may be considered as certain privileges peculiar to the Christian Church,* and as distinguished from the advantages conveyed by the Christian *dispensation* to the whole human race. The result of these two classes of texts, when taken together, will be not a positive certainty, but a consolatory and strong presumption, that Jews, and Mahometans, and heathens shall partake of the Christian redemption, and that all are salvable not *by*, but *in* the Law, under which they have lived.

"But if the tone of dogmatism be reprehensible, even on the milder side of this great question, it is absolutely intolerable when resorted to by the advocates of the more inflexible and repulsive doctrine. But yet we confess, that it enters not into our heart to conceive, how men can listen, without utter consternation of spirit to the peremptory and imperious tone of its responses, relative to the eternal doom of those, whom circumstances, or education, have placed without the inclosure of the Christian Church. When we hear Augustine, without doubt or mercy, condemning all Jews, and heathens, and heretics, to everlasting torments, we gladly appeal to the same Augustine, in his sober moments, for safer principles of judgment on this and every other question of grave difficulty and solemn importance. It is a relief to find the man, who could pronounce, with an unflinching tongue, the perdition of innumerable

* Grinfield p. 249, &c.

millions, prescribing in another place, the true spirit of moderation and humility, which ought to regulate all controversial discussions and inquiries.

"Had the spirit which dictated this passage, presided over all the disputes and investigations of theology, we surely never should have heard of the Romish doctrine, that certain damnation awaits all who die without the pale of the Catholic Church; or the still more appalling dogma, that salvation never was even *designed* for any, whether within or without the Church, except a mere remnant according to the election of grace. We might, indeed, have heard of divines upon whom the sacred text appeared to force such doctrines, and who might accordingly feel compelled to surrender their own understandings upon these dark points, to the authority of the Written Word. But we never should have witnessed a successful attempt to erect such notions into a regular system, or to give them a place in any scheme of scientific and dogmatical theology. The true spirit of moderation and self-distrust would have protected the consciences, and the feelings, and the common sense of mankind, from the violence and commotion which such maxims are calculated to inflict. The tenets in question might then have been confined to the cell, or the cloister, or the study of the recluse; they might have inflamed the zeal,—perhaps they might have swelled the spiritual pride,—of a few fanatical spirits; but they never would have gone forth to embitter Christian charity and to disturb the peace of the world."



EARLY NOTICES OF THE CHURCH IN SOUTH-CAROLINA.

(Continued from the September Number, page 271.)

1721. "The Society appropriated to the Rev. Mr. Ponderous, a French Minister at St. James Santee, in South-Carolina, for catechizing the French children there, £20.

"The Rev. Mr. Bull, Minister of St. Paul's, South-Carolina, advises, That he has generally a pretty full Congregation; that the number of his communicants is about thirty; and that between August 1720, and October 1721, he has baptized thirty, one whereof was an adult person; and that his Church being too small for the congregation, his parishioners, though reduced by the late war, have raised, by subscription, £960 current money of that Province, (besides £500 which was given by the General Assembly) towards enlarging the Church.

"The Rev. Mr. Guy, Minister of St. Andrew's Parish in South-Carolina, states that several of his parishioners, who live very remote from his Church, having desired him to come and perform the offices of his holy function among them, he has constantly attended them every third Friday, and baptized the last time he was there seven children, some of which were five or six years of age; that

the gentlemen are raising subscriptions to build a Chapel of Ease, and he has promised to officiate there every fourth Sunday; that the General Assembly have ordered £400 out of the Treasury, and his parishioners have subscribed £500 more towards enlarging his Church; that since his last, the communicants are increased, and the number of the baptized children is about twenty, besides an adult he is now preparing for baptism.

1722. "It was reported to the Society, that £500 Carolina money, had been bequeathed to the Society by Mr. John Whitmarsh, late of the Parish of St. Paul in South-Carolina, to buy books to be distributed in that Parish.

"The Society appointed the Rev. Mr. Ludlam, Missionary to St. James Goose-Creek, in South-Carolina, and the Rev. Mr. Varnod, Missionary to St. George's in the same Province; with the salary of £50 each.

"The Society appropriated to the Rev. Mr. Pouderos, a French Minister at St. James Santee, in South-Carolina, ten pounds.

"The Clergy in South-Carolina report, that the Church in that Province is in a flourishing condition, under the government of his Excellency Francis Nicholson, Esq. whose interest and good offices are always ready; who not only embraces all opportunities that offer, but seeks for occasions to promote the interest of Religion, and of the Society in particular.

"From the Rev. Mr. Guy, Minister of St. Andrew's Parish in South-Carolina, that the state of his Church is much the same as when he wrote last; that the number of communicants at Easter were 18; and that he has baptized 10 children, and one adult negro man, and negro woman, and has lately received into the Church one Isaac Emanuel, after his having made a public and solemn renunciation of the Romish Religion, which he had embraced, having been baptized at Prague in Germany by a Romish Priest.

"From the Rev. Mr. Pownall, Minister of Christ Church, South-Carolina, that he has baptized 10 children, and one adult person: that he had 19 communicants on Easter day, and hopes the number will increase.

"From the Rev. Mr. Hasel, Minister of St. Thomas, South-Carolina, that the number of his communicants are about 40; that his parish consists of about 100 families, including those of Orange quarter, about 70 of which profess themselves of the Church of England.

"From the Rev. Mr. Hunt, Minister of St. John's, South-Carolina, that his Parish consists of about 90 families, most of whom are members of the Church of England; that he had about thirty communicants at Easter last; that he has baptized 9 children; that he catechizes the children every Sunday, and has brought about a dozen of them to say the Church Catechism, with Lewis' Exposition; and that a sober sensible negro, who can read and comes to Church, is a catechumen under probation for baptism, which he desires."

POETRY.

FOR THE GOSPEL MESSENGER.

ON READING THE ACCOUNT OF MRS. ***'S DEATH.**

A rich blooming pasture the Lord will provide,
 A pasture well watered and sweetly supplied;
 For Jesus, my Jesus, my Jesus, is good,
 And will bear me o'er billows on which he hath stood.
 Then farewell vain world, all your dark waves are o'er,
 In transports of glory I hail yon blest shore;
 Where Cherubim, Seraphim, glow with delight,
 To welcome a soul from this dark vale of night.
 Oh! Faith how triumphant! how glorious thy sway!
 E'en sin thou hast vanquished thro' mercy's bright ray,
 Which shines to illumine the black valley of death,
 And spreads her soft wing to receive my last breath.
 Thus sang the sweet spirit, and soaring on high,
 Was wafted by angels to realms in the sky;
 We weep not for thee, sainted spirit above,
 We see thee enshrined in the pure robes of love,
 With the harp of a Seraph, whose strains mild and clear,
 Enrapture our bosoms, and dry ev'ry tear;
 But oh! when we turn to the angel of night,
 And see his cold finger extinguish the light,
 Which shone in thy sweet face to soothe ev'ry wo,
 Our hearts bleed with anguish and bitter tears flow.
 But e'en while we shiver in anguish and gloom,
 And bend in despair o'er the dust of the tomb,
 A circle of virtues arrests our sad gaze,—
 So pure, so celestial, we are cheered by its rays.
 Oh! if gems from earth's bosom so highly are prized,
 How precious are brilliants bequeathed from the skies!
 Then sacred this amulet wreath thou hast given,
 It shall light me thro' Times' narrow path-way to heaven.

**RELIGIOUS INTELLIGENCE.**

View of Public Affairs.—Under this title the London Christian Observer, has monthly, presented its readers with a synopsis of political events, both foreign and domestic, and as far as we have remarked, the Editors have maintained an impartiality due to the cause of truth, and especially becoming their Christian profession. We do not recollect to have seen in that work any thing of a party character, and yet parties there are in Great-Britain, and the Editors most probably, like other men, have their preferences. We regret to observe, under the same title as above, in a religious periodical of our own country, for August last, several severe reflections on those persons, who are opposed to the Tariff policy. Such strictures are calculated to diminish the influence of that Magazine, and certainly to limit its circulation in this part of our country. But we have now adverted to this matter chiefly to express an anxious wish that religious writers, after the laudable

example of our preachers, would keep themselves aloof from party politics. The safest course probably would be, to confine our religious periodicals exclusively to religious affairs; leaving all other matters, and more particularly those of a political character to the newspapers and other publications, of which there are so many in our country.

Massachusetts.—The corner-stone of the new building for the congregation of Trinity Church, Boston, to be erected on the site of the ancient edifice which has been pulled down, was laid on Monday, the 15th of August. "It is supposed that it will be ready for consecration sometime in the summer of 1829.—The zealous and enterprising proprietors, who have come forward with so much spirit and liberality to rebuild the holy house in which their fathers worshipped, will, we are quite sure, fulfil the expectations of the public, and do honor to the city. Meantime no common measure of gratitude is due to HIM who hath put it into their hearts, thus publicly, and with noble generosity, to bear their testimony to the truth and excellence of that religion which they profess, and to 'the beauty of holiness' which adorns the Church of which they are members. Fitly indeed are the materials taken out from 'the everlasting hills,' which are to compose the towers and bulwarks of a temple whose ministry, doctrines and worship, stand, by the evidence of 'Holy Scripture,' and the consent of all 'ancient authors,' upon 'the foundation of the Apostles and Prophets, Jesus Christ himself,' *the Rock of Ages*, 'being the head corner-stone.' Long may it stand! May 'peace' ever 'be within its walls, and plenteousness within its palaces!' May it ever 'hold fast,' as thus far it has held, in incorruptible integrity, 'the profession of that faith which was once delivered to the saints!' And for ages yet to come, even to the thousandth generation, may faithful and devout Christians, churchmen of the school of the Apostles, looking back with grateful joy on the noble works done for them, by the God of their fathers, in the old time before them, confess and say, with fervent adoration and gratitude—'HITHERTO HATH THE LORD HELPED US.' "

African Mission School Society.—A Society with this title whose object is to "establish and maintain a School for the instruction of suitable persons, of African extraction, with reference to their becoming Missionaries, Catechists and School-Masters in Africa, under the direction of the Domestic and Foreign Missionary Society, of the Protestant Episcopal Church," was instituted at Hartford, Connecticut, on the 7th August last. The Bishops of the Church are ex-officio its patrons. Bishop Brownell, President, Rev. Dr. Wainwright, first Vice-President. There are two other Vice-Presidents, Laymen, and 24 Directors, 12 of them Clergymen and 12 Laymen. The Rev. Mr. Wheaton was appointed Rector, by the Executive Committee, and the School is to go into immediate operation. An annual sum, sufficient for that purpose was pledged. The sum of \$300 each, was subscribed by two individuals.

General Protestant Episcopal Sunday School Union.—From the second Report we derive, in addition to particulars before published, the following:—The members of St. Paul's Church, Troy, have generously contributed to the funds of the Union, at a time of the utmost need, \$450. The committee declare that pecuniary aid is much needed. "We call upon every friend of our 'Union,' whether Clergymen or Layman, and in whatever section of the Church he may be situated, as he values the future prosperity of this institution—as he hopes to see it the glory, and one of the safeguards of the sound and evangelical principles of the Gospel taught by the Church, to which he has the happiness to belong—and as he hopes to answer to God, and his own conscience, for the faithful performance of his duty, to make every honourable exertion for the increase of its funds, which may be in any degree compatible with other necessary and important religious objects."

The number of Auxiliary Societies is 146, in which are engaged about 1,350 Teachers, and 17,000 Children.

In the report from Trinity Church, N. York, it is said:— "Although the increase of the School is small, yet the Superintendent has the satisfaction of seeing the Scholars more punctual and attentive than formerly. Besides the influence which the attention of the Teachers has had in producing this effect, it is to be attributed also to the introduction of the mode of instruction, and the books, recommended by the 'Union.' The lessons are more interesting, and the questions which are added, besides drawing the attention to them more effectually, impress them more strongly on the memory."

In the report from Trinity Church, Utica, it is said of the seven Teachers, two, it is gratifying to state are *Members of the Vestry*. "Previous to the dismissal of the School in the afternoon, some simple question is given by the Rector, to be answered on the following Sunday, *in the words of Scripture*, by the scholars generally. It is extremely encouraging to perceive, that many of the children take an unwearied interest in such questions, and we have grounds for believing, that their anxiety at home 'to get their Scripture proofs,' leads *parents* to search the volume which contains the words of eternal life. The following are some of the questions:— 'How do you prove that Christ will receive all who come to him?' 'How do you prove that God loves the righteous? that he does not love the wicked? that it is your duty to pray every day? that you ought to keep holy the Lord's day?' 'What will be the end of liars?' 'What must we do to be saved?' 'What event do we celebrate on Christmas? on Good-Friday?' &c. Some of the scholars will frequently be prepared with a *dozen* texts bearing *directly* on the question."

In the report from St. Paul's, Edenton, North-Carolina, it is said:—"We would avail ourselves of the present opportunity, to express the high opinion which the Teachers entertain of the excellence and fitness for the end in view, of the books generally, which have been published by the Parent Society; and we would

particularly mention those books which are intended, by means of questions and Scripture proofs, to explain the Prayer Book, and to cause its doctrines to be better understood and more practised. The questions on the Prayer Book, and the questions on the Collects, with Scripture proofs and illustrations, are considered as eminently useful and excellent; and such too as might be studied with advantage not only by Sunday School scholars, but also by most Sunday worshippers."

The report from Middletown, Conn. says:—"That the Teachers engage in this benevolent work, with great zeal and faithfulness; and that they have a well selected Library of 250 books, besides tracts. Much interest has been added to the School by the introduction of Psalmody, in which a large proportion of the Scholars are now able to take a part." This suggestion respecting Psalmody we deem highly important for it is believed, that this interesting part of Public Worship is too much neglected, not only in our Sunday Schools, but by many of our Congregations at least in this diocese.

We record with the greatest satisfaction, the determination to have "a Protestant Episcopal Press." The Committee say that "A plan was successively communicated to the Bishop of New-York, and to several of the Clergy and Laity connected with the different religious Societies of our Church in that city, and received their unqualified sanction. Although unavoidable delays have rendered it impossible, *for the present*, to carry the plan into effect as it was originally formed, several laymen, not discouraged, have again revived it upon the principle of a 'loan fund,' at six per cent per annum interest, principle re-embursable at the pleasure of the Trustees. Of the \$3000 wanted to *commence operations*, \$2200 are actually subscribed,* and not a shade of doubt now exists of the entire fulfilment of the plan, which is to put in operation a printing and binding establishment, to be devoted primarily and principally to the publication of the books of the '*General Protestant Episcopal Sunday School Union*.'"

This appears to us in substance, carrying into effect the enlightened views of the Rev. Mr. Barlow, as set forth by him some years ago, in a printed document, which was afterwards brought to the view of our General Convention. The liberality of our friends alone, is needed to enlarge this Protestant Episcopal Press to any extent.

The Committee conclude their able report in these terms "Most devoutly do we wish that we had ten thousand willing and devoted hearts in this good cause, where now we have comparatively but few, and that our friends in every quarter would purchase to themselves the privilege of complaining, by the liberality of their contributions. But surely they will not hold themselves justified in assuming the character of Egyptian task masters, requiring from us the accomplishment of our important objects, while they with-

* Since the Report was read, more than the whole amount of \$3000, has been subscribed, and there is good reason for believing it will soon be increased to \$5000.

hold the means. Let them but afford the means, and the wants of every section of our Church shall be liberally supplied. It has hitherto been our endeavour to apply to the best advantage our scanty funds, and following the true principles of architecture, to lay a broad and deep foundation, upon which we may hereafter gradually erect a noble and durable superstructure.

"One emotion is deeply felt at this moment of the successful termination of a year of laborious and anxious duty. It is that of unfeigned and devout gratitude to that gracious Being, the light of whose approving countenance has cheered and illumined our path, and permitted us to hope for a continuance of his smiles upon a long, a very long career of usefulness to be achieved by the 'General Protestant Episcopal Sunday School Union.'"



BIBLE QUESTIONS.

Questions on the VIth and VIIth Articles of the Apostles' Creed.

1. *Why is it specified that our Lord "sitteth on the right hand of God the Father?"*
2. *Mention the texts which predict his coming "to judge the quick and the dead?"*
3. *State some of the attending circumstances of the final judgment as revealed to us in the Holy Scriptures?*

Consult Secker, Barrow, Pearson or Kettlewell on the *Sixth and Seventh Articles of the Creed*. Stackhouse's *Body of Divinity*, pp. 693, 802. Bishop Moore's *Sermons*, the 2d, 3d, and 4th. Bishop Hobart's *Sermons*, the 1st and 2d. Bishop Taylor's 1st *Sermon*. Archbishop Tillotson's *Sermons*, the 124th and 127th, vol. ii.



NEW PUBLICATIONS.

Hebrew Grammar.—"Professor Stuart of Andover, is about to publish a third edition of his Hebrew Grammar, which he has almost entirely re-written, in order to compress its size, and at the same time increase the value of its contents.

"Another work nearly ready for the press, by the same author, is '*Hebrew Chrestomathy, or Selection of Easy Lessons*,' adapted to the use of beginners in the study of Hebrew."

Wheaton's Election Sermon.—"This is an eloquent discourse, written in the spirit both of religion and philosophy, on the connexion between the morals and the rise and fall of nations; and with a commendable freedom the preacher applies his subject to his own country and the assembly he was addressing. It was worthy of the audience not only of legislators, but would be a profitable admonition to those whose suffrages constitute them such. And we rejoice to remark that the sentiments of the hearers proved in this instance to be in accordance with the spirit of the discourse. Years have gone by since vice has met with so effectual a check from any legislature of the State of Connecticut, as from that of the present year."

"*An Appendix to 'the State of the Protestant Religion in Germany;'* being a reply to the *German Critiques on that Work*. By Hugh James Rose, B. D. 8vo. pp. 128, has been published.

"Mr. Rose's very able Discourses on the state of the Protestant Religion in Germany, were published in the year 1825; and were largely reviewed, immediately after their appearance. They have been translated into the German language, and have given great offence to the Semi-Infidel Theologues, against whom they were directed. Various attempts have been made by those gentlemen to refute the statements contained in Mr. Rose's work; but they have all miserably failed. Instead of a distinct avowal of their sentiments, they endeavour to evade the questions at issue; vehemently inveigh against the Church of

England, to which their assailant belongs; and indulge themselves in the use of personal scurrility, utterly unworthy of scholars and gentlemen. Their mode of defence establishes, to the fullest extent, the very serious charge preferred against them,—an abandonment of all that is vital and peculiar in Christianity."—*Episcopal Watchman*.

"*Archbishop King's Discourse Concerning the inventions of men in the worship of God*," is in a course of publication. By the Rev. George Weller, of Philadelphia.

The Editor says, it is republished to enable those Episcopalians, who have not time to peruse larger works, to possess a brief and scriptural justification of their principles and modes of worship, and to enable them to repel each in his own sphere the multifarious objections, which it seems the temper of the age, to pour upon their principles and modes.



Theological Library—Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

The Librarian reports the following Donations made during the month of Sept.—

By the Rev. Frederick Dalcho, M. D.—Church Poetry, &c. by the Rev. Augustu Muhlenburg, 18mo. stitched.

By the Rev. Paul Tropicier Gervais.—Edinburgh Review, 5 Vols. and 3 Nos. 8vo. stitched.

By Miss Lavinia Brainard.—"Compendium Theologiæ Christianæ, authero Johanne Wollibio. London 1760. 12mo. sheep.

This is "a curious and valuable little tract which has been translated into several languages." This copy has a value from its having belonged to Miss Hannah Adams, author of various useful works.

By the Hon. Thomas S. Grimke.—Missionary Herald for July and August, 1828, 8vo. stitched.

By John W. Somers.—Two Missionary Voyages to America, undertaken by appointment of the Society for the Propagation of the Gospel in Foreign Parts, by Thomas Thompson, A. M. Vicar of Kent. 8vo. half bound.

☞ Books in any department of Literature, will be gratefully received by Ebenezer Thayer, Librarian, at the Library, No. 79, Broad-st. between Meeting and King-sts. Entrance through the gate. Library hours, every day, Sunday excepted, from 12 till 2 o'clock.



EPISCOPAL ACTS.

ORDINATIONS

By the Right Rev. Dr. Hobart, Bishop of the Protestant Episcopal Church in New-York.—On Monday, August 4th, 1828, in St. Paul's Church, Charlton, N. Y. the Rev. Edward Davis, Deacon, was admitted to the Holy Order of Priests.

On Wednesday, August 13th, 1828, in the Church at Brownville, the Rev. William Linn Keese, Deacon, was admitted to the Holy Order of Priests.

By the Right Rev. Dr. Onderdonk, Assistant Bishop of the Protestant Episcopal Church in Pennsylvania.—On Sunday, August 10th, 1828, in Trinity Church, Pittsburgh, Messrs. John W. James, and John T. Adderly, were admitted to the Holy Order of Deacons.

On Wednesday, August 20th, 1828, in Christ Church, Meadville, William Hilton, was admitted to the Holy Order of Deacons.

CONSECRATIONS.

By the Right Rev. Dr. Hobart, Bishop of the Protestant Episcopal Church in New-York.—On Sunday, August 3d, 1828, St. Mary's Church, West Charlton; on Tuesday, August 12th, 1828, the Church at Brownville, N. Y.; on Saturday, August 16th, 1828, St. Paul's Church, Troy, N. Y.; and on Sunday, August 24th, 1828, St. Paul's Church, in the city of Detroit, were severally consecrated to the Christian Worship of Almighty God.

By the Right Rev. Dr. Onderdonk, Assistant Bishop of the Protestant Episcopal Church in Pennsylvania.—On Saturday, August 16th, 1828, Christ Church Meadville, was solemnly consecrated to the Christian Worship of Almighty God.

OBITUARY NOTICES.

Died in Great Barrington, Mass. on the 16th July, Mr. Barnabas Sprague, aged 74. "He was an influential officer in the parish to which he belonged. Though not born and educated an Episcopalian, and in the early part of his life a stranger to the doctrines and principles of the Church, he was afterwards led to serious and candid examination of her peculiar claims to regard; and the result of this examination was a firm conviction in his mind, of her pure, spiritual and apostolic character. Accordingly, about the year 1800, he became united to the Church, together with a numerous family, by the initiatory and solemn rite of baptism. From this interesting period he continued a constant and devout attendant on all the ordinances of the sanctuary. As an Episcopalian he was zealous and consistent; and while he advocated the principles of the Church, as exemplified in the nature of her government, and in the order of her worship, it was not in a strict observance of the external forms of religion, that he placed his hopes of acceptance with his God."

Died in New York, on the 24th of August, in the 53d year of his age, the Rev. Henry J. Feltus, D.D., Rector of St. Stephen's Church, New-York.

"Dr. Feltus was a native of Ireland, and came to this country when quite a young man. Having been for some time, a preacher in another communion, he was admitted into the ministry of our Church, by the Right Rev. Bishop White, of Pennsylvania, about 30 years ago. Having officiated, as we believe for a time at Easton, Pennsylvania, he became the Rector of Trinity Church, Swedesborough New-Jersey; whence he was called, in 1808, to the Rectory of St. Ann's Church, Brooklyn, Long-Island; and thence, in 1814, to that of St. Stephen's Church, in this city. In 1822, he received from Union College, Schenectady, the degree of D. D.

"Dr. Feltus was uniformly assiduous, affectionate, and laborious, in the exercise of his parochial functions; and was consequently much beloved and respected by the people of his charge. The genuineness and sincerity of his piety appeared in that trying hour of the near approach of death, when every insufficient dependence must fail, and nature, unsanctified and unaided by grace, must leave the sufferer without comfort, without support, and without hope. His illness was of three or four weeks' continuance, and afforded a blessed opportunity of witnessing the humility, the composure, and the triumph, with which a Christian can die. He spoke much of the love of the divine Saviour, and the richness and sufficiency of divine grace. He warmly commended, as he strikingly exhibited, the cardinal evangelical virtue of humility. He thought and talked much of the Church. He loved to have his brethren pray with him, when they were at his bedside, and entered heartily into the devotions. While conversing with a clerical brother who sat beside him, when it was thought that he had but a few hours to live, on the subject of ministerial duty, he emphatically and solemnly avowed it to be his deliberate conviction, that a regard for ultimate and permanent usefulness, as well as the solemn obligations of duty, urged to a constant and conscientious adherence to the distinctive principles, and established order, of our own Church. He lamented frequently and deeply that the absence of our diocesan, now on a distant Episcopal visitation, deprived him of the blessing, on which he would set so high a value, of having him beside his sick and dying bed."

Died in New-Haven, August 25th, aged 34 years, J. Ashmun, Esq. late Governor of the Colony of Liberia. "He had been for several days sensible of the rapid and fatal progress of his disease, and was fully aware that his sickness was unto death. This indeed had no terrors for him—but for Africa he felt the extremest solicitude. The interests of the Colony occupied his anxious thoughts and earnest supplications in the last moments of his life. A prayer which he uttered on the night of his departure, and which Mr. Gurley noted down at the time, and will probably publish, will show the current of his views and feelings on this subject. 'I do not know,' he remarked, 'of any such thing as self-righteousness. I am a great sinner, & can rely only on the righteousness of Christ.'—'I have come to this country for no other purpose but to regain my health: I have a great desire to recover, (and I don't know as it is sinful) that I may see my parents and kindred, and be able to go back to Africa. I think I can be more useful there than almost any one else—but God knows what is best.' At another time he said, 'I think I am almost entirely

reconciled to the will of God—I don't know but I am quite.' A little before his death he was asked, if he could still rely upon the mercy of God in Christ. He replied—'Yes I do.'

"An affecting incident occurred during the solemnities at the Church, which produced a great sensation in the assembly. Just as the preacher was about to name the text, Mrs. Ashmun, the mother of the deceased, who arrived at that hour in the steam-boat, ignorant of his death until her landing, drove up to the door of the Church, entered the porch, and threw herself in extreme agony by the side of the bier. It was long before she could so far recover, as to take a seat, and attend to the services. It was indeed a 'house of mourning,' and a correspondent informs us, that he has seldom seen such evidences of universal and unaffected sorrow."

Died in New-Haven, on the 8th of September the Rev. Jacob Oson, recently appointed by the "General Missionary Society of the Protestant Episcopal Church" Missionary to Africa. "By this providential dispensation the great cause of African improvement is deprived of a most devoted servant, and the hopes of our Society are, for the present, frustrated; Mr. Oson being the first missionary they have been able to obtain for this service after years of inquiry. Until a few days before his death, Mr. Oson entertained strong hopes of being able to embark in the brig *Liberia*, which sails in the course of the present month, from Philadelphia, direct for the American Colony; but finding himself compelled to abandon his long and fondly cherished expectations, he calmly resigned himself to the will of God, earnestly praying that other labourers might be raised up, to enter into the field, to which he had been looking with so much anxiety.

Not on the voyage which our hopes had planned,
Shalt thou go forth, poor exile, o'er the main;
The savage glories of thy father land
Shall never bless thy aged sight again:
Nor shalt thou toil to lose a heavier chain
Than e'er was fastened by the spoiler's hand.
And yet the work, for which thy bosom yearned
Shall never rest, though sin and death detain
Messiah from his many-peopled reign,
Till all thy captive brethren have returned.
But thou has gained, (O blest exchange,) instead,
A better country, and a heavenly home,
Where all the ransomed of the Lord shall come,
With everlasting joy upon their head.—*Episcopal Watchman.*



CALENDAR FOR OCTOBER.

2. Monthly Meeting of the Standing Committee, of the Protestant Episcopal Missionary Society of Young Men and Others.
3. Monthly Meeting of the Managers, of the Female Episcopal, Bible, Prayer Book and Tract Society.
5. *Eighteenth Sunday after Trinity.*
6. Monthly Meeting of the Trustees of the Protestant Episcopal Society.
12. *Nineteenth Sunday after Trinity.*
15. Anniversary Meeting of the Society for the Relief of the Widows and Orphans of the Clergy of the Protestant Episcopal Church, in South-Carolina.
18. *St. Luke, the Evangelist.*
19. *Twentieth Sunday after Trinity.*
26. *Twenty-first Sunday after Trinity.*
28. *St. Simon and St. Jude.*
30. Meeting of the Standing Committee of the Protestant Episcopal Missionary Society of Young Men and Others.
31. Meeting of the Managers of the Female Episcopal, Bible, Prayer Book and Tract Society.